

1937

Skirvin
Hotel

Skirvin Hotel, Inc.

W. D. SKIRVIN, Pres.

O. W. SKIRVIN, Vice-Pres.

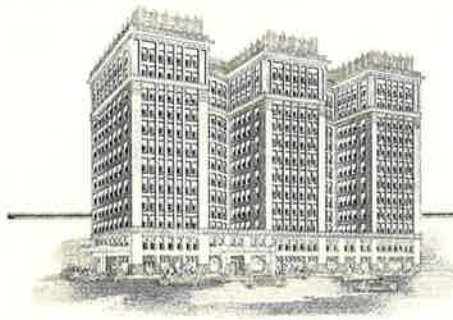
M. A. LUTY, Sec'y-Treas.

Oklahoma City Wed. aft

Alma Darling:

Hope you received my telegram
from Dallas on Monday to change
Methodist Episcopal to Methodist
but not to stop printing.

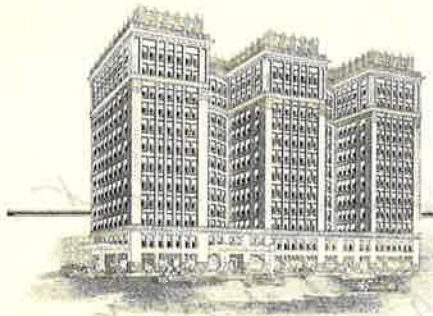
Proof for 3 & 4 and index
came and all was ok. As
a previous letter suggested
that proof be sent but
that printer should not
wait for my reply. So
hope that printing was



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M. A. LUTY, Secy-Treas.
Hotel
Oklahoma City

started on Monday. Please
keep after printer to put
on extra shifts and rush
all 300 000 as fast as
possible. Please mail me
via airmail first class an
early copy.

If necessary borrow
from bank enough to
complete payment. Had
hoped that you would
have enough:



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Helen	400
Ray Newton	120
Gray	100
Harvey	200
Campbell	2000
	<hr/>
\$	2820

More will come as soon
as first copies go to financial
contributors and my letters
reach them. Margaret
will send another check
before next payment is
due.

more soon.

Keep me informed about
orders as result of Christian
Century advertisement;

Has proof sent to
Dr John Slemph, Biblical
Recorder, Raleigh, N.C.
as he request in my
wire?

Marvelous response all
along the line.

Yours ever

Kirby

[93]

(Preliminary and Confidential--Not to be Published)

Admiral Richard E. Byrd

Harry Emerson Fosdick

and other eminent citizens will launch the

NO-FOREIGN-WAR CRUSADE

in a nation-wide broadcast on

April 6th

No-Foreign-War Crusade

(Fourth Cycle of the Emergency Peace Campaign)

April 6 to May 17, 1937

Beginning on the 20th Anniversary
of America's entrance into

"the war to end war and to make the world safe for democracy"

The Purpose of this Crusade is:

1. To afford an opportunity for American citizens who are opposed to participation by their government in wars waged in Europe or Asia to declare their mature and resolute determination not to approve of or engage in any war waged by the United States in those areas.
2. To advocate a revision by the American government of its military and naval policy so that it will be restricted to the protection of the United States against invasion (many Quakers and other participants go further and oppose the entire system of armed preparedness for war);
3. To conduct a nation-wide campaign in which each individual is free to present his own ideas concerning ways and means of keeping out of war.
4. To provide an opportunity of education, legislative pressure, enrollment, and organization of the peace forces. In discussing ways and means of keeping out of war, emphasis will be given to:
 - a) relieving economic tensions through world cooperation;
 - b) securing and upholding adequate neutrality legislation;
 - c) revising American military and naval policy.

Why Such a Crusade?

1. There is a serious possibility that a big war may soon break out in Europe or in Asia and that the United States may again become involved.
2. Many citizens of the United States who are unwilling to become complete war-resisters are nevertheless ready to say that they will never approve of or engage in any war waged by their government in Europe or Asia.

3. The likelihood that this country will be subjected to armed invasion is extremely remote.
4. If therefore the sentiment against American participation in war in Europe or Asia could be made articulate and effective, there would remain only the slightest possibility that the United States would resort to war with any other nation.
5. Consequently we are under imperative obligation to seek cooperation in this Crusade from all citizens who are opposed to American participation in war in Europe or Asia.

Enrollment Card

The enrollment card which will be used widely throughout the nation reads as follows:

I agree to take part in peace education and peace action directed toward the removal of the causes of war and the strengthening of pacific means of settling international controversies.

And as a further means of helping to prevent war, in company with many other individuals in all sections of the nation: (Check A or B)

- (A) I hereby record my mature and resolute determination never to approve of or participate in any war waged by the United States in Europe or Asia.
- (B) I hereby record my mature and resolute determination never to approve of or participate in any war.

Suggested Procedure for Reaching 2,000 Communities

1. Launch Crusade with Admiral Byrd, Harry Emerson Fosdick and other eminent speakers on national broadcast on April 6th, the 20th Anniversary of America's entrance into "the war to end war and to make the world safe for democracy."
2. Send national teams of five to ten outstanding speakers to 100 cities on a national circuit for a four-day campaign in each city.
3. Send area teams from each of 20 area headquarters to a minimum of 100 other cities and towns within a specified territory, thus covering 2,000 communities in all parts of the United States.

Suggested Activities in Communities

1. City-wide Mass Meetings.
2. Multiple Meetings of Ready-made Audiences:

Luncheon Clubs	Trade Union Meetings
Women's Clubs	College Assemblies
Forums	High School Assemblies
Veterans' Associations	Fraternal Orders
Parent-Teachers Meetings	Teachers' Meetings
Ministers' Meetings	Social Workers' Meetings

3. Neighborhood Mass Meetings:
Union Sunday evening services of five to ten churches.
Union Sunday evening services of young peoples' societies.
Union mid-week church programs of five to ten churches.
4. Maximum use of radio, national, regional and local.
5. Preparation and circulation of huge quantities of popular leaflets.
6. Maximum use of no-foreign-war posters.
7. Maximum publicity in press and in moving picture news.

Other Aspects of the Campaign

The Emergency Peace Campaign is conducting six cycles of nation-wide meetings during a two-year period, as follows:

First Cycle - April-May 1936

Discussion of three methods of preventing war:

- 1) Strengthening pacific alternatives to armed conflict;
- 2) Bringing about such political and economic changes as are essential to a just and peaceable world order;
- 3) Recruiting and uniting in a dynamic movement all organizations and individuals who are determined not to approve of or participate in war.

Second Cycle - October-November 1936

- 1) Discussion of political issues and pressure on candidates;
- 2) National enrollment.

Third Cycle - January-February 1937

These meetings will be opened in Philadelphia on January 7th with addresses by Maude Royden, Harry Emerson Fosdick, and Sherwood Eddy

- 1) Political pressure on new Congress, with primary emphasis on an adequate neutrality measure; with emphasis also on international economic cooperation and on changing the basic policy of the army and navy.
- 2) National enrollment and strengthening of community peace organizations.

Fourth Cycle - April-May 1937

No-Foreign-War Crusade

Fifth Cycle - November 1937

International Economic Cooperation to Relieve Economic Tensions

Sixth Cycle - January-February 1938

Building an effective peace movement in every community
Special emphasis to be determined in the light of the world situation at that time.

* * * * *

1937

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One Hundred National-Circuit Cities, including 20 Area Headquarters

- | | | |
|--|--|--|
| 1. BOSTON
Portland
Concord, N H
Montpelier
Providence | 10. NASHVILLE
Memphis
Knoxville
Chattanooga
Birmingham
Montgomery
Jackson
Shreveport
New Orleans | 17. KANSAS CITY
Omaha
Des Moines
Sioux City
Topeka
Wichita
Tulsa
Oklahoma City
Denver
Cheyenne |
| 2. HARTFORD
Springfield
Worcester
New Haven | 11. DETROIT
Grand Rapids
Fort Wayne
Indianapolis
Evansville | 18. DALLAS
Fort Worth
Houston
San Antonio |
| 3. NEW YORK CITY | 12. CLEVELAND
Akron
Youngstown
Toledo | 19. SEATTLE
Portland
Spokane
Butte
Boise
Salt Lake City |
| 4. NEWARK
Jersey City
Trenton | 13. COLUMBUS
Dayton
Cincinnati
Louisville | 20. LOS ANGELES
San Francisco
Sacramento
Fresno
Reno
Long Beach
San Diego
Phoenix
Albuquerque
El Paso |
| 5. BUFFALO
Rochester
Syracuse
Albany | 14. CHICAGO
Rockford
Springfield
Tri-Cities | |
| 6. PITTSBURGH
Charleston | 15. MINNEAPOLIS
St Paul
Duluth-Superior
Fargo
Sioux Falls
Milwaukee
Madison | |
| 7. PHILADELPHIA
Scranton
Harrisburg
Wilmington | 16. ST LOUIS
Little Rock | |
| 8. WASHINGTON
Baltimore
Richmond
Roanoke | | |
| 9. ATLANTA
Durham
Charlotte
Columbia, S C
Savannah
Jacksonville
Tampa
Miami | | |

[937]

I appreciate more than you realize
what you have meant and will con-
tinue to mean to this conference
as well as this personal favor-
with best wishes always
Jack R. McMichael Jr.

CONCERNING ARRANGEMENTS

Individuals or groups desiring to secure Mr. Page for one of these conferences should write to him at his home in LA HABRA, CALIFORNIA, Box 247. His time is tentatively being assigned to the following regions:

1937	July, Aug., Sept.	— California
	Oct. 1-10	— Middle Atlantic
	11-20	— New England
	21-31	— Middle West
	Nov. 1-10	— Rocky Mountain
	11-20	— California
	21-30	— South
	Dec. 1-10	— Southwest
	11-31	— California
	Jan. 1-15	— Middle West
	16-31	— California
1938	Feb. 1-10	— Southwest
	11-20	— South
	21-28	— Middle Atlantic
	Mar. 1-10	— New England
	11-20	— Rocky Mountain
	21-31	— Northwest
	Apr. 1-10	— North Pacific
	11-30	— California
	May 1-10	— California
	11-20	— Middle Atlantic
	21-31	— Middle West

From October until June

KIRBY PAGE

will conduct

100 One-Day Conferences

on

ACHIEVING SOCIAL JUSTICE

through the

DYNAMIC OF CHRISTIANITY

•

An Exploration of the Meaning of the Religion of Jesus in the areas of Economics, Politics, Race Relations and International Affairs.

AUSPICES

This one-day conference may be held under the sponsorship of a single agency or preferably under the auspices of several organizations within a radius of 50 miles, including colleges, student associations, young people's societies, churches, etc. In some instances a two-day conference may be desirable.

PROGRAM

Mr. Page will be ready to speak three times as a maximum during the day. Sessions of the conference may be arranged for morning, afternoon, and evening. A college assembly, a ministers' meeting, a luncheon club, etc., may be substituted for the morning session wherever desired. Wherever practicable each conference address should be followed by questions and discussion. In most instances a session of the conference will be concluded with a period of worship led by Mr. Page.

INFORMATION CONCERNING KIRBY PAGE

He is the author of 16 volumes and the writer of numerous magazine articles. His books have been translated into French,

German, Russian, Swedish, Danish, Dutch, Bulgarian, Spanish, Chinese, Japanese, and published in England and India. For eight years he was Editor of *The World Tomorrow*, and he is now a Contributing Editor of *The Christian Century*.

Mr. Page has crossed the ocean 20 times and has interviewed outstanding leaders in some 35 countries of the earth.

He has spoken at some 300 colleges and universities in all parts of the United States and in foreign lands, and has addressed numerous clubs, conferences, and conventions.

Mr. Page is a clergyman and approaches social problems from a religious point of view.

EXPENSES

It will not be necessary to pay an honorarium. The organizations under whose auspices the conference is conducted will naturally desire to pay as large a share as is practicable of Mr. Page's expenses, including travel, hotel, meals, and miscellaneous overhead costs of preparing for these conferences. No attempt is being made to standardize the practice in this respect. Arrangements will vary according to the resources of the sponsoring groups.

Dr. Kirby Page,
347 Madison Ave.,
New York City.

N.C.C.
P.O. Box 1449
Manila, P.I.

1937

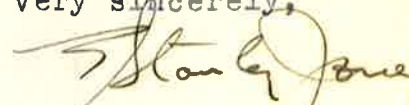
My dear Kirby:-

I am enclosing several papers which explain themselves. The one particularly which you may be interested in is "An Appeal to the Conscience of the World". I do not know whether you would agree with this method of approach to this question of the Sino-Japanese war, but I have sent the enclosed to the appended list of names and have asked them to get in touch with each other and take up the matter if it appeals to them. I said that I was prepared to sign the appeal along with others. If you feel it is worthwhile I should be glad to have you get in touch with Dr Carvert. I feel very strongly that something must be done in this Sino-Japanese conflict and I think probably that this is the way. I should be glad for you to get in touch with these others if it appeals to you.

I am now in the Philippine Islands having been bounced out of Shanghai by this war. I hope to get back if it settles down a bit but I am not sure whether it will be possible. I am in a campaign here among the Filipinos in the meantime and am having a real response.

With Affectionate greetings and my prayer for you in your great work,

Yours very sincerely,


E. Stanley Jones.

[1937]

AN APPEAL TO THE CONSCIENCE OF THE WORLD

China is being invaded by Japan, and after manifesting very great patience, China is now resisting that invasion. There is war.

There are four possible attitudes the Christians of the world might take toward this conflict: first, we can hold aloof from the whole thing and say that it is not our province—we have nothing to do with it; second, we can bring pressure to bear upon our governments to intervene and help end the conflict by force; third, we can pronounce a moral judgment of condemnation and leave it at that; fourth, we can pronounce a moral judgment and implement it in the only way open to us, namely, by an economic withdrawal.

To have nothing to do with the whole thing is impossible—it has something to do with us, it is bearing upon us at every point: thousands of our fellow-beings are being slaughtered; thousands, perhaps millions more, will die of starvation; hundreds of millions worth of property and foodstuffs destroyed; mission and philanthropic work built up through the years wiped out; the peace of the world endangered. We are all involved. No, we cannot take the first. Nor can we ask the governments to interfere with military force—it is simply out of the question. They will not do it—the nations are too afraid of a general war, nor would the Christian conscience approve of asking them to do it. We are shut up to the third and fourth. But the third too seems impossible. To pronounce a moral judgment and leave it at that lacks reality. Our words hang in the air, unimplemented. It isn't enough. The fourth seems to be the possible open door—to conclude that Japan is the aggressor and therefore guilty of an international crime and to withdraw economic relationships.

If there ever was a plain case of aggression this is it. There can be no question at that point. We are not blind to the sins of other nations including our own, so that we come to this moral judgment in no self-righteous spirit, nor are we unmindful of the underlying problems of a just distribution of the world's raw materials, and of a provision for surplus populations—all these must be honestly faced; but—and this is the point—the central international crime now being committed in the world is the present invasion of China by Japan. Now Japan must pay the cost of this war on China through trade, domestic and international. It is at that point that the issue touches us. We cannot touch it on the battlefield, but it itself touches us at the place of the economic. If we continue to trade with Japan we help pay the cost of this war, we help provide the sinews of war, we are participants. Since our moral judgment says that Japan's war upon China is wrong, that same moral judgment says that to participate in that war by economically supporting Japan is also wrong. We cannot morally condemn it and economically support it at one and the same time without a moral contradiction. Our word must become flesh; our moral judgments must clothe themselves in the dress of economic fact, or it isn't Christian.

We therefore ask the Christians of the world to implement their moral condemnation by an economic withdrawal; in other words, to refuse to buy from and sell to Japan as long as this moral wrong continues.

We do not wait for governments as governments to do this; in fact we are not sure that they should, but we go straight to the Christians across international boundary lines and ask them to consult their moral convictions, to take this stand and to get as many others as possible to do so.

1752
In laying it upon the individual conscience we lift the whole matter out of the clash between nations; we also preclude the necessity of the individual participating in a withdrawal which he may not approve, which might be the case if the nation as a nation decided upon withdrawal; at the same time we give the individual the opportunity to express his moral convictions in a practical and vital way.

Instead of using the term "boycott" which has its own connotation of mere bare economic relationships in it, we use "economic withdrawal", putting within it the content of moral judgment as well.

The Christians have wanted to know what they could do in case of war except helplessly object. This is it. We have the largest number of people in the world held by a single allegiance, and if we act we may stop this war, and what is perhaps greater, we may find the method by which to prevent war in the future. But success or failure is not the question-the deeper fact is that, succeed or fail, we have registered a conviction and have implemented it in the only possible way open to us. But there is a possibility of succeeding-a very great possibility.

We ask further that this be a moral judgment of religion in general, and not only of Christianity in particular, so we invite the non-Christians of the world, Buddhists, Moslems, Hindus and others to join us in making this the united moral and economic protest of religion against international crime.

This appeal is not merely for a negative withdrawal, but in behalf of a higher fellowship. We break with the government and the people of Japan on one level to call attention to a moral wrong in order to meet on a higher level when that wrong is righted. We cannot have fellowship on this level for that moral wrong has broken the fellowship. We do not break the fellowship-it is already broken. We simply withdraw to call attention to the cause of that broken fellowship and hope through that withdrawal to accomplish the removal of that cause. We long for fellowship, but we simply cannot have it on this basis.

We say that we withdraw from the government and the people of Japan, but we are convinced that there are many people in Japan, Christian and Buddhist, who deeply disagree with the military leaders of this war upon China and who would join us in sympathy with the purposes of this withdrawal, namely, to get rid of war in general and this one in particular.

We therefore ask every individual across the world, Christian and non-Christian, to pledge himself to withdraw economic relationships with Japan as long as this aggression upon the sovereignty of China continues whether by open war or afterwards, and to get as many others as possible to do the same.

We send out this appeal with heavy hearts for some of us who signed this have already sent out an appeal for a cessation of hostilities that these issues might be settled on a just basis by negotiation, and have also issued an Open Letter to Japan pleading that she take the road of friendship with China rather than the road of force as many of her far-seeing statesmen have also urged, and we take this last step of economic withdrawal because there is nothing else open to us-our first two approaches have been rejected and we take this third with reluctance and sorrow for we claim to be friends with Japan. But there comes a time when friendship to a nation can only be manifested in implemented moral protest against the wrong that nation is doing to itself and another. We believe that time has now come.

Dr. C.C. Morrison,
440 S. Dearborn,
Chicago, Ill.

Dr. Samuel Cavert,
123 22nd St.,
New York City

Bishop Freeman,
The Cathedral,
Washington, D.C.

Dr. R.E. Diffendorfer,
150 Fifth Ave.,
New York City

Dr. E.F. Tittle,
First Methodist Episcopal Church,
Evanston, Ill.

Mr. E.C. Moorman,
Moorman Manufacturing Co.,
Quincy, Ill.

Dr. Herbert Gray,
The British Weekley,
Warwick Square, London.

Canon Dick Shepherd,
England.

Baroness Von Boetzlaer Von Dubbledam
de Bilt
Holland,

Dr. Arvidson,
Stockholm,
Sweden

AN APPEAL TO THE CONSCIENCE OF THE WORLD

We believe that the Christian conscience condemns the inexcusable invasion of China by Japan. If so we cannot economically support what we morally condemn. Japan must pay for this attempt at the conquest of China by her trade, domestic and international. When we trade with Japan we economically support this war. This the Christian conscience will not allow.

We therefore ask the Christians across international boundary lines to cease to buy from and sell to Japan as long as the sovereignty of China is violated either during the war or afterwards.

We do not wait for Governments as Governments to join this economic withdrawal, but we go straight, to the individual conscience and make our appeal there. This lifts the whole thing out of international clashes and makes this a judgment of religion upon this war.

In order to make it a judgment of religion we ask the Non-Christians of the world, Buddhists, Moslems, Hindus, Jews, and others to join with us in making this a collective economic withdrawal of religion from a moral wrong.

We therefore appeal to every Christian and Non-Christian across the world to pledge himself to withdraw economic relationships with Japan and to get as many others as possible to do the same.

In making this appeal we have no hate in our hearts for the Japanese people, but only sorrow that they are being led, largely by the military clique, into this inexcusable war and we believe that many of them will join with us in this disapproval.

[937]

WALTER JOHN SHERMAN
FIRST METHODIST CHURCH
849 C STREET
SAN DIEGO, CALIFORNIA

Tuesday

My dear Doctor - You
certainly blessed us
all with your luminous
and thorough pre-
sentation of Christ's
mind for our times.
so a little inch is
gained in our headway
toward the goal. It
will be easier to preach
the full gospel now
that we have read
that Page. "When will
he come again," one
woman exclaimed!
But my optometrist
at luncheon brot up a
point you should not
over look - "If a big
red faced man stood
over my wife - - -"

Happy fairlandings
Jack

How so good if you two
to stay with us Hawthorne

[1937]



"Shall we be more
tender with our
dollars than with
the **Lives of our sons**"

McClado

Secretary of the Treasury

Buy a United States Government Bond of the
2nd LIBERTY LOAN
of 1917

*Shall WE be more tender with our dollars
than with the lives of our sons?*

•

Twenty years afterward these words remain appropriate.

The threat of another great conflict in Europe and Asia is so serious that citizens of the United States are called upon to face the grave possibility that this country may again be dragged into war.

Therefore, the Emergency Peace Campaign is conducting a nationwide crusade of education, legislation and organization.

One million dollars is required to carry forward the work of its various departments among widely diversified groups in 48 states. About \$400,000 of this amount has already been provided by 18,000 patriotic citizens.

The additional \$600,000 is needed quickly. By comparison this is a modest sum—only one-eightieth of the cost of one new battleship.

Most citizens are now spending money in ways that are less important than in helping to prepare the mind of our people for maintaining peace.

Additional large gifts are urgently required. Also contributions of one dollar per day for a year, and of ten cents per day, and even smaller gifts are needed.

It is more reasonable to sacrifice our dollars for peace than to sacrifice the lives of others in war.

Shall we be more tender with *our* dollars?

• • •

The Emergency Peace Campaign

20 South Twelfth Street, Philadelphia

HARRY EMERSON FOSDICK, *Chairman*

RAY NEWTON, *Executive Director*

CHARLES P. TAFT

*Honorary Chairman
Neutrality Campaign*

ADMIRAL RICHARD E. BYRD

*Honorary Chairman
No-Foreign-War Crusade*



[937]

Order, with a retreat house &
 It sounds so good that I am always
 away when they meet.

When I get back in ^{April} ~~May~~ I hope
 to hear more of your scheme.

Yours very sincerely,

Muriel de la

[937]

as from 2924 Broadway

Dear Kirby Page

I am sorry for delay due to
 travelling rained so much.

I like your idea & regret
 I shall be too far away to join you
 all in helping to work at it.

I wonder if you heard of the
 drawing together by Horace Alexander
 of Wood Brooke, of similar people
 in Britain, C.F.A., Agatha Harrison,
 Edith Ellis, ^{an Indian} & 5 or 6 others as
 itinerant ambassadors of peace
 & of world citizenship in Christ.

We thought of setting up a sort of



RADIO

[937]

NEW ORLEANS

he staid with me three nights, & two whole days did me talk, said he was coming back for a day, look for him to morrow - he spent Xmas in Houston - G. & M. come up here, we eat chicken, & dressing, turkeys so big, & valuable to eat - they carried one to sell - got the other next time, I could not sell them up here - we have had a lot of rain, & cloudy weather since you were here but not so cold - Perry is in love with your hills - I do hope he can find a suitable woman & keep him settled - Oh! thanks everybody for the jam - that is the finest flavored stuff I ever tasted - Jack & Norma said the same - they only got a little for dinner - going to G. & M. best to raise some berries - Mother & love, & a happy New Year to all - Gram -

[937]
"The institutions which have enshrined the hopes of whole nations have been rejected by others as dangerous delusions. When united, these forces vastly outweigh that really negligible section of the civilized world which cherishes war as an ideal. But the peace problem can never be solved until there is a more generous temper, a less doctrinaire attitude upon the part of both leaders and followers, and a plan of action sufficiently broad to be capable of application by all those varied elements within a nation which make its public opinion operative, as well as by nations that differ from one another in their traditions, laws, and institutions.

"There are four outstanding systems of doctrine in the peace movement. There are the conservatives, who share its ideals but depend upon the old--and outworn--methods of the past. At the other extreme there are the non-resistant pacifists, who bring to their cause the conviction of a religious crusade. Between these are those exponents of the post-war institutions, such as the League of Nations or pacts of peace and non-aggression, who are often fully as unyielding in their loyalty to the accomplished fact as their associates are in casting doubt or discredit upon it. And, finally, there are the isolationists, both idealistic and nationalist, with affiliations either with the pacifists or the conservatives. One is continually reminded of the war of creeds, the Catholic holding zealously to the old traditions, and the Nonconformist going to the extreme the other way. In that case, however, the plea for toleration came chiefly from those philosophers and scientists who had little regard for any of the doctrines professed. It is to be hoped that history will not have to repeat itself in this respect, but that the peace movement itself may succeed in overcoming its tendency to do battle within its own ranks.....

"The weakness of the peace movement lies in its confusion of counsel. Every thoughtful observer knows that this movement is the greatest latent force in the world today. This may seem strange to those who have seen the response of Italy and Germany to the glorification of force. But if peace could be effectively organized, not in the interest of any one nation or group of nations, the flaming appeals of Hitler would burn themselves out in futile words. It is because peace has lacked this effectiveness that the religion of patriotism is a menace." --James T. Shotwell, ON THE RIM OF THE ABYSS

Published by The MacMillan Company,
New York, 1936

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NOMINATIONS FOR FELLOWSHIP OF RECONCILIATION COUNCIL

For the term beginning January 1938 and ending January 1940
(Twelve vacancies)

NOMINATED BY THE F.O.R. EXECUTIVE COMMITTEE

Roswell P. Barnes	Associate Secretary Commission on International Justice and Goodwill of Federal Council of Churches.
Shelton Hale Bishop	Rector of St. Philip's Church, N. Y. C., one of the largest Negro congregations in the country.
Phillipps Elliott	Minister of First Presbyterian Church, Brooklyn, N.Y.
Ethel P. Moors	Brookline, Massachusetts
A. J. Muste	Director Labor Temple, New York City, former Industrial Secretary of the F.O.R.
Vernon Nash	On leave from Department of Journalism, Yenching University Peking. At present at Union Theological Seminary, N.Y.C.
Kirby Page	La Habra, California.
John Nevin Sayre	Chairman, International Fellowship of Reconciliation
Douglas Steere	Department of Philosophy, Haverford College
Arthur Swift	Director of Field Work, Union Theological Seminary, N.Y.C.
Charles Thomson	Research Staff Foreign Policy Association and former F.O.R. Secretary in Central America.
Charles Webber	Secretary Methodist Federation of Social Service.

NOMINATED BY F.O.R. MEMBERSHIP

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Please return to Fellowship of Reconciliation, 2929 Broadway, New York City,
before September 9, 1937.